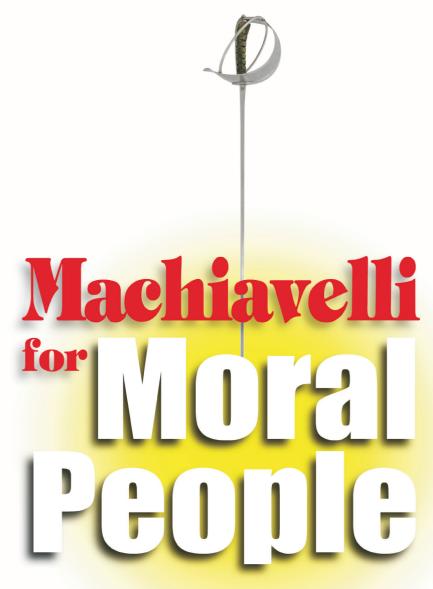
"An invaluable, timeless treasure. Pavan is an original mind taking Indian thinking to refreshing new heights. His works should be made compulsory reading for parliamentarians, teachers and parents." – **Kiran Bedi, IPS**



Pavan Choudary

- author of the power classic When you are Sinking become a Submarine



Understand Evil to Overpower it



Pavan Choudary



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Pavan Choudary

Brief Introduction

Pavan Choudary is the author of path breaking books like *Broom & Groom* (coauthor *Kiran Bedi*), *A Trilogy of Wisdom, Machiavelli for Moral People* and *The Rx Factor*. Pavan is also the Managing Director of Vygon, a leading French Multinational, hosts the TV program *Hum Aise Kyun Hain* on Doordarshan, and has written columns for The Times of India and Financial Chronicle. Today, Pavan is considered one of the most original Indian socio-political thinkers and management strategists. To know more visit www.pavanchoudary.in

You may reach the author at pavan2000pc@yahoo.com

Other Books by Pavan Choudary

- 1. How a Good Person can Really Win
- 2. A Trilogy of Wisdom
 - a. Chanakya's Political Wisdom
 - b. Confucius' Social Wisdom
 - c. Kabir's Spiritual Wisdom
- 3. When you are Sinking Become a Submarine
- 4. The Rx Factor: Strategic Creativity in Pharmaceutical Marketing
- 5. Broom & Groom (on Hygiene and Manners) co-authored with Kiran Bedi
- 6. Uprising 2011- Indians Against Corruption co-authored with Kiran Bedi

Praise for the Author and his Books

Machiavelli for Moral People

Want to read a politician like a book...read Machiavelli for Moral People.

- The Tribune

How a Good Person can Really Win

This book is for real people in the real world with insights, practical wisdom and a fresh perspective for everyone...the alternative of course, is to read up hundreds of books over tens of years!

- Carolyn Marcille (Barnes & Noble, NewYork, USA)

Pavan Choudary's passion for dwelling deep into the questions one feels remain unanswered, has ensured him a place amongst the foremost thinkers of the world.

- The Times of India

An invaluable, timeless treasure. Pavan is a megamind taking Indian thinking to refreshing new heights in the global arena. His works should be made compulsory reading for leaders, teachers and parents.

- Dr. Kiran Bedi

A Trilogy of Wisdom (on Chanakya, Confucius and Kabir)

Each book in this collection of mini books has great depth...there is great insight on political sharpness, social gain and spiritual intelligence - to aid the ambitious soul.

- Hindustan Times

This book has been able to capture the spirit of Confucianism. It is most appropriate that it dwells on the social aspect of Confucianism. It talks of Social Harmony, which is key to Confucius.

- Mr. Xei Fei (Cultural Head, Chinese Embassy)

The Rx Factor

Kip Piper, Senior health Advisor to the White House Office, USA, has included The Rx Factor in his list of Top 10 books on Pharmaceutical Marketing. To view the list you may visit amazon.com at http://www.amazon.com/Pharmaceutical-Marketing-Bookshelf-Recommended-Piper/lm/2RUHJCQM7ERX0

I strongly recommend this book for all pharmacy students and marketing professionals...it gives a creative landscape for Pharmaceutical marketing filled with innovative and practical marketing strategies.

- Dr. B. Suresh, President, Pharmacy Council of India

Broom & Groom co-author Kiran Bedi

Broom & Groom by proud Indians Kiran Bedi and Pavan Choudary is a collector's item. A must on every book shelf.

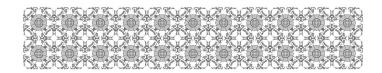
- Deccan Chronicle

Indians and civic sense don't often go together. That may change if our worthy countrymen take broom & groom to heart.

-The Telegraph

It addresses separate categories-students, government officials, and so on and the illustrations help make it a useful handbook for people who badly need it.

-The Times of India



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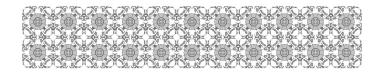
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Introduction

When Jesus warns his followers in the Bible that they should go into the world like doves but should beware of the serpent, He means that the clear-spirit of the dove cannot succeed till it understands the serpent's evil mind and evil designs.

Oscar Wilde in a similar vein said, 'I have no sympathy for the virtuous loser because the virtuous loser is the worst advertisement for virtue – seeing his fate, other people don't like to be good'. This should not be mistaken for Wilde promoting deviousness. He simply did not understand why the virtuous lost

while the wicked thrived. There had to be a way for the virtuous to win.

Machiavelli's unmatched contribution to mankind is his teachings that help recognise and accept the existence of evil in man. Due to his in-depth understanding of the evil side of human nature, Machiavelli emerged as an authority on socio-political-military dynamics. He did not just expose the evil in man, he also recommended vile measures to those he preached. Thus he candidly exposed his own evil.

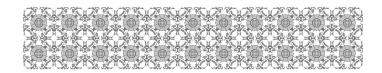
Machiavelli has been like the forbidden fruit. Not many have read Machiavelli. Even fewer have the courage to discuss what he says. His books were banned for centuries, his philosophy never taught in any school. The knowledge he left is treated as blasphemy by many.

In my view, the comprehension of evil and evil men, can go a long way in strengthening and fortifying the good and good people. It can empower the good to tackle evil. There is no better way to understand evil with a view to overpower it than studying the teachings of Machiavelli.









sistory reveals that Machiavelli skimmed only the fringes of philosophy yet the impact of his teachings was widespread and enduring. It shook the foundations of conventional philosophy that goodness would always win. He challenged the beliefs that in order to do well, one must be good. Today, though centuries have elapsed and times have changed, scholars and practitioners have been unable to substantially refute Machiavelli's dictums.

Machiavelli displayed uncommon courage in freely expressing his thoughts.

He was indifferent to the impressions created upon his readers by his baser truths, and not concerned about the verdict posterity would pass on him. In my view, many political thinkers would have understood the truths about good and bad as he did, but lacked the courage or the coherence of thought, to express them. Machiavelli delved deep inside the labyrinth of human psyche and saw what men keep hidden from the world, and at times from their own selves. He spoke the truth as he saw it.

To understand Machiavelli dispassionately, it is necessary we read his ideas about evil and study his virtue too. Without full comprehension, our judgement would be clouded, and we would misread Machiavelli as have many people down the ages. Many thought Machiavelli would be toxic for human minds. But I strongly believe, Machiavelli's knowledge of toxicology can help the moral man discover antidotes to the evil around him.

Machiavelli is known for his book 'The Prince'. But the most important clues to his psychological framework come to us from Discourses on Livy – a set of three books, in which he has spoken to his students about Titus Livius' book History of Rome from its foundation. (Born about 50 BC, Livius, was a historian, with deep insight into human

nature). These were the books that bring to light Machiavelli's stimulus and the constitution of his psyche.

To figure out Machiavelli with an open mind, we must understand three things:

1. We get a glimpse into Machiavelli's predilections in Discourses on Livy in which he speaks about the types of government-monarchy, aristocracy and democracy. By monarchy Machiavelli means the rule by One, by aristocracy he means the rule by a Few, and by democracy he means rule by the Public.

Machiavelli was clearly for democracy. He felt that when 'one' or 'a few' governed, they governed in favour of one or a few. A just and egalitarian society could not form under such a rule. He favoured democracy, as independence of man would be guarded best by those who have no desire to destroy it. He believed that between the nobles and the populace, the nobles had a greater urge to dominate. Because the populace resented being dominated, it was less likely to overtake other people's liberty and more likely to guard it conscientiously. He feared that if nobility was in power, it would crush the rights, dignity and independence of the citizens. Having committed the crime of denuding the populace of freedom, the nobility would be fearful of retaliation. They would then seek defence and security and indulge in lobbying, empire building and castling. Thus, while he spoke of monarchy and real politik, he strengthened his advocacy for democracy.

He gave options too. If total democracy was not possible, then for the strength and stability of a state, monarchy, aristocracy and democracy could co-exist simultaneously, all three forms functioning together – watching and checking one another.

In a similar vein, Machiavelli recommended a number of judges instead of one or a few while constituting a judiciary.

The logic being similar again, a few will

judge in favour of a few. Therefore, magistracy should be formed by many.

2. The second vital clue to Machiavelli's thoughts comes from the kind of people he admired. Romulus - the founder of Rome the man who made laws for free existence was one. In order to establish a civil society in Rome, Romulus had to first kill his brother, and then consent to the killing of his partner even though, initially, he had himself chosen this partner to share the kingdom with him. Prima facie, these acts make him appear violent, ruthless and unfaithful. However, Machiavelli says that because his intention was not to grab power but to introduce democracy, Romulus did

the right thing. Soon after the murder of his brother and his partner, Romulus instituted a senate for consultation, followed the advice given by them, and thus laid the foundations for what we today call democracy. Machiavelli expounds as totally just, Romulus' violence that liberated countless people. The deed accused him but the result excused him.

3. Machiavelli had the skill of promptly reaching the core of the matter. For example he didn't beat around the bush while professing that good laws and good arms/artillery are the dual foundations for a well-ordered political system. He pointed out that since it was coercion (force) that

created legality, he would concentrate his attention on coercion alone, "Since there cannot be good laws without good arms, I will not consider laws but speak of arms."

This is one of his pivotal theories. It emphasises that both virtue and strength are important, but virtue will motivate people only when backed by strength. So, "I will speak of strength only." He stresses, "Of all things, first be armed; before all else, be armed." This priority has to be kept in mind when we study Machiavelli. It explains his preoccupation with war, strength, arms.

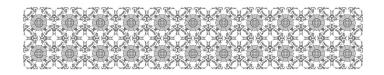
Let us now study the profound truths left for us to ponder, by the legendary Machiavelli. He spoke on varied aspects of life. With his insights illuminating our path, let us recognise evil whenever faced with it, and know its nature, its designs and the way it operates.

Thought Provoker: In your view, what form of government or what type of polity would suit India as a fast growing country that is ready to take on the world?









Religion

Machiavelli said, "Often religion has glorified more humble and contemplative men rather than men of action." According to him, religion makes too much of humility, lowliness, and promotes contempt failings. This kind of religion human renders you weak and a prey to wicked men. A number of people, in hope of heaven in after-life, endure wrongs inflicted by wicked men. They consciously opt not to fight the oppressor. Machiavelli berates such religious dictums as they make his society

weak.

Nonetheless because he belongs to the (notorious) school of thought that preached 'Ends justify Means', he finds massive strength in religion too and strength in its traditions and customs, especially in things like taking a vow in the name of someone dear - something precious that morally binds you to your commitment. When stemming from or connected to your religious beliefs, these vows give you the strength to be a man of your word. In a religious society, people are much more reluctant breaking a vow than breaking a law.

Explaining this, Machiavelli spoke of a ruler who went and threatened another ruler

with death if the latter did not withdraw the allegations he made against the former's father. He also asked him to swear that the allegations would never be repeated. Once the second ruler thus vowed, the first ruler rested, for now he had nothing to worry about. One can understand the power of such religious conventions in society then.

Machiavelli also pointed out how religion played a role in commanding armies, in reuniting people, in keeping men righteous, and in heaping humiliation and repentance upon the wicked. He understood religion, not as a believer, but as someone who studied the way in which religion controlled and inspired people.

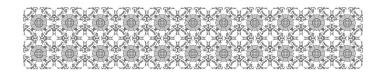
He mentioned the leaders who showed faith in God to influence the public. While not judging whether the leader was really spiritual or not, Machiavelli accepted the fact that many a times, such a leader was trusted even if people witnessed nothing extraordinary about him. They trusted him if his life, the issues he raised and the principles he espoused were good. Fortified by religion, these issues attracted more faith from the public.

He also highlighted how to, when to, and when not to, use religion. He narrated a remarkable incident regarding a General, who was leading an army. Those were the days when before a battle was fought, the Pollaris – people who looked after sacred birds – were summoned with their birds. It was considered a good omen if their birds fed upon the grains laid for them, indicating that the day would be victorious. But if they did not, it was bad omen signalling doom.

So on this particular day, the General called his Pollaris and the birds did not eat the grain. Yet the General knew his army burned for action, and that other circumstances were positive too. He wanted his men, who were clamouring for blood, to take advantage of the favourable opportunity. So he informed his army that the birds' response was that of a good omen.

The army got charged further and won the war. Machiavelli, a believer in ends, quite predictably, admired the General who actually lied to his forces but won the day for his country.





Slavery and Freedom

Machiavelli said that when people accustomed to living under a foreign ruler accidentally regained freedom, it was difficult for them to preserve their newfound liberty.

What did he mean?

He felt people who were living thus were still like captive animals. They could be ferocious and strong, yet having lived in imprisonment and servitude, were not accustomed to hunting for food, finding refuge and shelter when set free. Such people once again become prey to the person who sought to chain them.

People ruled by foreign governments for long, don't know how to reason or protest, and are more at risk to lose their independence to a heavier, more stifling yoke. Therefore, Machiavelli says that a society that is just liberated from one oppressor's clutches should be doubly careful it is not enslaved again.

He adds that a society newly liberated has several enemies. All power mongers that earlier fed on the public's exploitation become hungry again. They scheme to establish another exploitative mechanism. The bureaucracy of independent India has

time and again elicited itself to be such a mechanism.

He also says that a corrupt country, even after being liberated, barely manages to sustain its freedom.

The most glaring example is that of Rome. After the Tarquins were driven out, Rome quickly resumed liberty and preserved it too, as the populace had character and discipline. But after Caesar, Caligula and Nero, all corrupt rulers, Rome could never maintain its freedom. According to Machiavelli the trio's rules infected the public, and Rome then could never find its glory and stand proud in independence.

Therefore, the next relevant question for countries like India is:

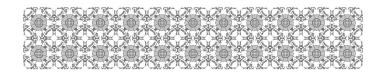
If a corrupt society attains freedom, how does it sustain it?

According to Machiavelli, changing the law is not enough. You should have new laws backed by new, sturdy institutions: new institutions to enforce new, reformed laws. When the bureaucracy runs the institutions and law-enforcing agencies, the laws are bent in favour of a few. This is the reason much of India's independence is even now a farce and its masses still an oppressed lot. India's freedom, hence is not guaranteed, as the institution of governance has not yet

developed, has not become firm, fair and efficient.

In India, legislators still frame laws aiming not at liberty for all, but for their own personal interests. So if a corrupt society is serious about retaining its freedom, Machiavelli proposes that it should make new laws and new institutions.





Necessity of Fighting Important Wars

machiavelli says a naïve public does not know the art of defence or offence. A democracy can mature well only if its public learns to protest properly, fight for its rights, through wars and through revolutions. He says, "If you don't fight the wars which you must, you will have to fight them tomorrow at a greater disadvantage".

How true is that! We Indians did not fight the Mughal invaders enough so the British found an entry and looted us like never before. We did not fight them enough either so we now have even more evil exploiters, the ruling elite. We recognise the oppressor and the oppression, yet we don't fight. We avoid un-avoidable fights whereas, for a strong democracy injustice should be fought bravely, methodically and diligently.

To actually liberate our country of rulers and oppression, each Indian needs to learn the art of defence and offence, and be imbibed with the fortitude to protest and fight. Else our freedom would forever remain under threat.

